

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

MOUNTAINS SWEPT INTO THE SEA

"We Will Not Fear Though the Mountains Be Carried Into the Midst of the Sea" (Psalm xvi, 2).

April 10.—Pastor Russell, accompanied by Dr. Jones, who will serve him as stenographer, and by a representative of this Journal, sailed from New York April 5th for Jerusalem—via Paris, Bern, Naples, Alexandria, Cairo and the Pyramids, Jaffa, to Jerusalem and vicinity. His return will be via Rome, Vienna, Warsaw, Berlin, Elberfeld and London. Meetings have been arranged for enroute. His longest stay will be in Great Britain, where about twenty appointments in the principal cities await him. He will be speaking practically every day. His Sunday discourses will be specially reported in these columns. Special interest will center in the discourses at Jerusalem and Rome. The many readers of his sermons will follow the Pastor in his journey with great interest. He is scheduled to be back in Brooklyn June 5th, when his topic will be "Jerusalem." In anticipation of a large audience on that occasion Brooklyn's largest Auditorium, the Academy of Music, has been secured. His sermons now reach six million families weekly, and assuredly many of these wish him God-speed.

On the Atlantic April Tenth.

I have chosen for my text a scriptural, a symbolical prophecy which, I believe, is rapidly nearing fulfillment. All Bible students recognize the fact that many of the Psalms are Messianic; that is to say, they apply to the time of the inauguration of Messiah's Millennial Kingdom. Some of them detail the peace and joy and blessings which will then prevail amongst men, when the great leveling processes of that time will raise all the worthy poor and degraded and will humble all the proud, establishing Society under such new conditions that the new order of things is symbolically styled in the Scriptures "a new heaven and a new earth, wherein dwelleth righteousness" (II Peter III, 13). Other of the Psalms describe in highly figurative terms the work of the Millennial Age. For instance, we read:

"Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee" (Psalm xlv, 3-5). Here the great Redeemer is pictured as the glorious conqueror King of the Millennial Age, and his victory over every opposing influence is emphasized. "Unto him every knee shall bow and every tongue confess" (Isaiah xiv, 23). His right hand that will teach terrible things is the symbol of the Divine power which will be exercised at the inauguration of the Kingdom. The sharp arrows which will pierce the enemies to the heart and cause them symbolically to fall before him shall represent his messages of Truth and Grace which then will conquer as they do not now, except in the hearts of the few. A sample of those now slain after this manner by the Word of Truth is furnished us in the account of St. Peter's sermon on the Day of Pentecost. He preached the Truth plainly, thrusting in the "Sword of the Spirit" up to the hilt. He told his hearers how they and their rulers had crucified the Prince of Life. They were "cut to the heart," and it was the greatest blessing that could have possibly come to them (Acts II, 23). Similarly during the Millennium, the "arrows" of Truth will smite down all opposition; and mankind, cut to the heart with proper appreciation of their own sinfulness and God's mercy, will fall before the great King, accepting mercy upon his gracious terms—full surrender.

The Day of Trouble Pictured.

The Psalm of which our text is a part is one of the Messianic Psalms. Prophetically and symbolically it tells about the trouble incident to the passing away of the present order of sin and selfishness and the inauguration of the new order of righteousness and love under the great Mediatorial Kingdom of Christ. Whether the events which the Scriptures predict shall come in our day or not, we hold that they will come and be in full complement with these prophetic pictures. They were surely written for our instruction (II Timothy III, 16). And as Bible students we do well to take heed to every item of the Divine revelation, that thus we may keep ourselves in touch with the Infinite One and in sympathy with all the features of his great and wonderful Program. Let us note the particulars of the Psalm in detail.

The Refuge of His Saints.

"God is our refuge and strength, a very present help in trouble" (Psalm xvi, 1). How beautiful! How comforting! How strengthening! Those who have entered into covenant relationship with God through Christ, through faith and consecration, and who are abiding in his love, may feel serene in any trouble—in every trouble—not merely in the final trouble, with which sin and sorrow will be brought to an end. Not merely when Satan

shall be bound will God be the refuge of his saints, but in all times and under all circumstances "the peace of God which passeth all understanding" will keep the hearts and minds of his faithful.

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Fear is the great torment of the majority of our race. It is the lash which the Adversary frequently uses to drive away from God those who need his sympathy and love and aid. To such the Lord speaks tenderly saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And again, God declares his name to be Love and says, "Their fear toward me is taught by the precepts of men"—not by his Word (Isaiah xxxix, 13). He would have us trust him as a great, loving, generous Father, saying, "Like as a father pitieth his children, so the Lord compassioneth those who reverence him" (Psalm ciii, 13). As love, more love, perfect love, comes into our hearts it more and more casts out the fear which the Adversary would inculcate and which has burned into men's minds and consciences the "doctrines of devils," to which the Apostle refers (I Timothy IV, 1).

"Fear not their fear, neither be afraid," says the Lord to those who are his people. "Let the peace of God which passeth all understanding be in your hearts!" Be faithful! Be thankful! Accept the assurance that "All things shall work together for good to those who love God—to the called ones according to his purpose" (Romans VIII, 28). This class will not fear when the earth shall be removed and when the mountains shall be carried into the midst of the sea. They might indeed be astonished and in trepidation if these were literal mountains; but they are symbolical. The people of the Lord, under his instruction, will not be in darkness that that day shall overtake them as a thief, although it will come as a thief and as a snare upon the whole world (Luke xxi, 35). In the symbology of the Bible the term earth is used to represent the social structure, as the mountains which constitute the backbones of the earth symbolize the kingdoms of the world supported by the social order. As the earth represents the fixity of the social order, the sea represents the restless, turbulent, dissatisfied classes which lash against the earth and continually seek to swallow it up. The removal of the earth symbolizes the disturbance of the social order. The swallowing up of the mountains in the sea represents the overwhelming of some of the great kingdoms of the earth by the uprising of the people in anarchistic rebellion against social order.

"The Powers That Be Ordained of God."

The fact that the Scriptures prophetically describe the overwhelming of the social order and the great governments of the earth must not be understood to signify that the Bible counsels revolution or anarchy. On the contrary, all of God's people throughout the Scriptures are counseled to live peaceably with all men, so far as possible. They are counseled not to use carnal weapons, not to take to the sword for the settlement of disputes, but rather to suffer injury. They are counseled that God is the great Over-Lord, and that although he is not now ruling directly amongst men he is fully the Master of the situation in that he could at any time overthrow all opponents. He does not acknowledge that his will is now done in the earth, but tells us that it will be done by and by and encourages us to pray and to hope and to wait for it. He tells us that Satan is now the "Prince of this world" by virtue of the fact that he deceives the minds and hearts of the majority. God would have his people understand something of his great Program, but he would keep this hidden from all others; hence the impossibility of explaining spiritual things to a carnal mind (I Corinthians II, 14). "None of the wicked shall understand" (Daniel XII, 10).

The great Creator has contented himself with such a supervision of human affairs as leaves much responsibility in human hands. He merely interferes to raise up or to cast down on occasions when the interest of his Cause and Program may demand. For instance, the case of the Pharaoh, raised to the throne of Egypt, in Moses' day. God there raised to the Throne a man of great determination, and hindered from reaching the throne other men not so favorable to the carrying out of the Divine Purposes. Thus, without interfering with the free moral agency of the king, God used the wrath of man to praise him and the remainder he restrained. Similarly, God previously raised Joseph to the Governorship of Egypt for his own purposes.

The Prophet describes the tumult of that day of overwhelming trouble, when God's Kingdom will be established, saying of "the sea that will swallow up the mountains," "The waters roar and be troubled; the mountains shake with the swelling thereof"

(Psalm xvi, 3). It is probably true that such socialistic and anarchistic feelings have many times in the past caused the kingdoms of earth and their rulers to tremble. But some day, according to the Scriptures, the final catastrophe will occur. How near that day may be who can tell? Quite a good many earnest Bible students concur in the thought that such a climax is indicated in the prophecies, for the year 1915. But be the date as it may, the fact remains. The prophecy we are examining is nearly three thousand years old, but it is as good, as sure, and as meaningful today as ever it was.

We are not of those who would harass the minds of our fellows with fear. Rather we would point them to the fact that behind this cloud of trouble there is a glorious silver lining of Millennial joy and blessing for all the families of the earth. Rather we would encourage all who have the hearing ear to zeal and faithfulness in their consecration, that they may "make their calling and their election sure" to a share in the Kingdom glories and "escape those things coming upon the earth" (Luke xxi, 36). In a word, the Gospel of Christ is not a message of damnation and fear and torture, but, as the angels declared, "Good tidings of great joy which shall be unto all people" (Luke II, 10).

Deliverance of the Church Pictured.

In the fourth and fifth verses following our text the Church is symbolically pictured as the City or Kingdom of God, his dwelling-place. And the stream of Truth is represented as a river making the City clean and fresh and glad. "The proclamation is made, "God is in the midst of her! She shall not be moved." God shall help her early in the morning"—early in the Millennial morning. The Church is to be "a first-fruits unto God." Her salvation as the Bride of Christ will be accomplished early in this Millennial morning. Oh, how glad will be all those accounted worthy of a place in that elect Church—"the Church of the First-born, whose names are written in heaven!" "She shall not be moved," is in agreement with the first verse in assuring us that God's people will be preserved from fear and doubt and misunderstanding of the events of that "time of trouble" and that their faith will enable them to triumph at a time when others will be in great distress and perplexity (Luke xxi, 26).

The Gentiles Raged.

Beginning with the 6th verse the Prophet gives a brief synoptical picture of the time of trouble and its consummation and the inauguration of universal peace. "The heathen (Gentile peoples) raged!" These words describe the tumult which will prevail amongst humanity in the great time of trouble before the climax is reached. "Raging," angry voices arise from public meetings, and in the more private meetings of the lodges of Labor and Capital, and through the columns of the Press to the extent permitted. In Germany the "raging" Press for some time has been muzzled. The same is true in other nations. In Great Britain, in the United States and in France there is a fear of tumult through public Press "raging," and everything possible is done to restrain it. Whoever sees that anarchy is the most dreadful terror confronting Civilization must realize the wisdom of reasonable restraints upon his own tongue and upon the tongues of others. Nevertheless the Scriptures show us that all effort to suppress the tumult and the angry voices of men selfishly "raging" out against each other will fail.

The prophetic picture continues—"God uttered his voice; the earth melted." The unfaithfulness of humanity, the clamor of greed, both in rich and in poor, will be answered by the Almighty, "Giver of every good and perfect gift." He will "utter his voice," or, as another prophet declares, "He will speak to the people in his anger," for their correction, for their revival. The result will be that the symbolical earth (society) will melt—the social structure of civilization will disintegrate. Another Scripture declares that that disintegration will be so great that "every man's hand will be against his neighbor."

But the Prophet hastens to assure us that in the midst of all this tumult the Lord will be with his consecrated people. We read, "The Lord of hosts is with us. The God of Jacob is our refuge." This promise applies primarily to the consecrated Church of Christ—Spiritual Israel. But it also secondarily applies to fleshly Israel, the Jewish nation, which will participate in this time of trouble, but be saved out of it, as the Scriptures declare (Jeremiah xxx, 7). In this time of trouble the Lord's jewels, his saints, will be gathered to their heavenly home, after which Divine favor will begin to return to Israel (Romans XI, 25-30).

The Psalm closes with a picture of the devastation which will prevail throughout the world as a result of human selfishness and blindness. Capital and Labor will rise up to a terrible cataclysm of anarchy, awful for rich and poor alike. Only God's saints will then have peace, and that because of their knowledge of the grand outcome; because of their faith in God and their willingness to accept whatever his providence should send. Mark the grand symbolic apostrophe with which the Psalm closes: "May thy lessons draw us nearer to the Fountain of Grace and give us reverence and joy through obedience of heart to him, "He (Immanuel) maketh wars to cease unto the ends of the earth; he breaketh the bow in sunder; he burneth the chariot in fire. He still and know that I am God. I will be exalted among the heathen (Gentiles); I will be exalted in the earth."

MOTHER GIVES HER HUSBAND A LONG CHASE

DISAPPEARS FROM OHIO WITH TEN-YEAR-OLD SON WHO IS FOUND IN COUNTRY SCHOOL NEAR EVERETT AFTER FOUR YEARS' HUNT.

Everett, Wash., April 15.—A nation-wide game of hide and seek, with a 10-year-old boy as the prize, which has lasted four years, culminated in Everett today.

Isaac Curtis Brewer, a wealthy manufacturer of Sandusky, Ohio, and his divorced wife were the principals of the game, and their little son the prize.

The lad, Isaac Curtis Brewer, Jr., was found in a little country school on Lake Stevens, a few miles from here, a place as remote from Ohio, and as hidden from usual routes of travel, as the mother could find.

The boy was discovered by H. L. Peake, an attorney for the father, and one of the men who has conducted the search through every state in the United States. Peake and Deputy Sheriff Markham made the trip to Lake Stevens yesterday and guided by the photograph of the lad taken four years ago, picked him out of a group of children at the country school.

The mother came to Everett last night while the sheriff, the attorney and the boy spent the night in Snohomish, coming here this morning.

Isaac Curtis Brewer obtained a divorce from his wife and the custody of their child in 1901. Mrs. Brewer was to be allowed to keep the child until January 2, 1906. On that date she and the boy had disappeared and the search began. Private detectives were hired and every possible trace of the fleeing woman followed up.

Peake, the attorney, refused to state today where the clue to the boy's whereabouts was obtained.

Reformers are hot after the opium curse in China, and the Chinese are taking the cue.

Bad Breath

"For months I had great trouble with my stomach and used all kinds of medicines. My tongue has been actually as green as grass, my breath having a bad odor. Two weeks ago a friend recommended Cascares and after using them I can willingly and cheerfully say that they have entirely cured me. I therefore let you know that I shall recommend them to any one suffering from such troubles."—Chas. H. Halpern, 114 E. 7th St., New York, N. Y.

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